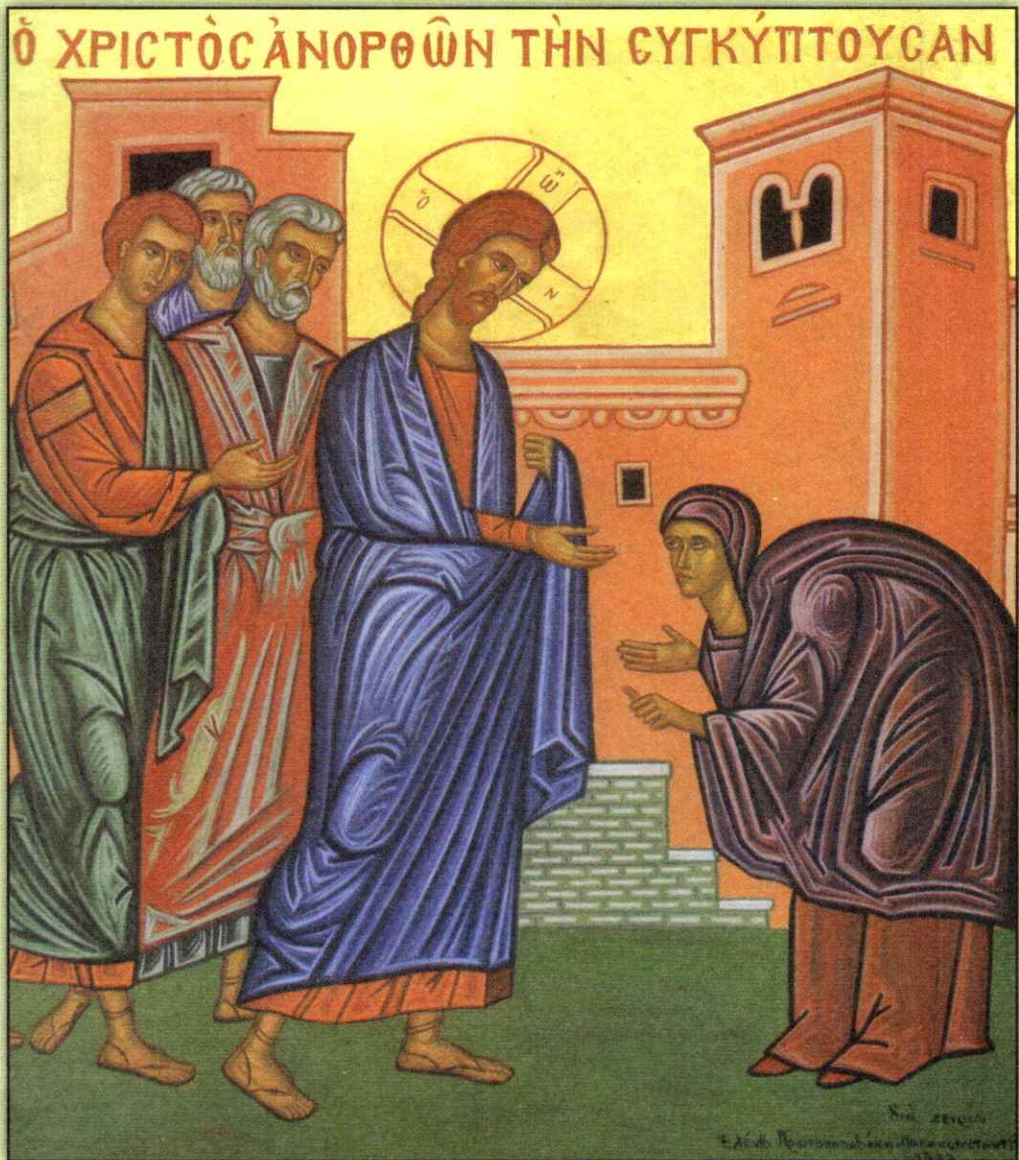


TWENTY-FIFTH SUNDAY AFTER PENTECOST



*Icon of the Disabled Woman (Luke 13:10-17)*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

30 NOVEMBER 2025 ♦ TONE 08 EOTHINON 03 † THIRTEENTH SUNDAY AFTER CROSS/ANDREW

GREAT DOXOLOGY:

*Liturgy Book p. 17*

ANTIPHON:

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

THIRD: *Beatitudes*

*Liturgy Book p. 125*

ENTRANCE HYMN:

*Liturgy Book p. 38*

APOLYTIKIA:

*Resurrection (Tone 8)*

*Liturgy Book p. 46*

*Andrew the First Called*

*Liturgy Book p. 104*

*St. Joseph*

*Liturgy Book p. 47*

KONDAKION: *Preparation of the Nativity*

*Liturgy Book p. 150*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON: *May your kindness*

*(Tone 1)*

*Liturgy Book p. 54*

EPISTLE:

*Ephesians 4:1-7*

**Brethren**, think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode; And we labour, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it. We are blasphemed, and we entreat; we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you; but I admonish you as my dearest children. For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you. Wherefore I beseech you, be ye followers of me, as I also am of Christ.

ALLELUIA: *Psalms 94:1, 2*

*(Tone 1)*

O God you granted me retribution and made people subject to me and saved me from my raging enemies.

Therefore I will proclaim you O Lord, among the nations and I will sing praise to your name.

GOSPEL:

*St. Luke 18:18-28*

**At that time:** "a certain man approached Jesus and asked him, saying, "Good Master, what shall I do to gain eternal life?" But Jesus said to him, "Why do you call me good? No one is good but only God. You know the commandments; 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thou father and mother.'" And he said, "All these I have kept ever since I was a child." But when Jesus heard this, he said to him, "One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me." When he heard these things, he was much grieved, for he was very rich. But Jesus, seeing him become sad, said, "With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." And they who heard it said, "Who then can be saved?" He said to them, "Things men cannot do alone, they can do with God's help."

IRMOS:

*Liturgy Book p. 77*

KINONIKON:

*Liturgy Book p. 83*

POST-COMMUNION HYMN:

*Liturgy Book p. 89*



# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN DECEMBER

Saturday Evening, December 06

*Confessions: 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday, December 7th

*Divine Liturgy: 10:00 a.m.*

*St. Nicholas Youth Celebration  
& Religious Education*

### CHRISTMAS POINSETTIAS MEMORIAL

*We are collecting memorial donations. If you would like a loved one remembered at the Christmas liturgy with a poinsettias, write their names down with the donations and place in the collection basket.*

*Contact Jennie Clark with questions.*

## PRAYER TO ST. JOSEPH

O St. Joseph, chaste spouse of the Lady Theotokos, head of the Holy Family, we again place ourselves under your patronage. † Through your powerful intercession, bestow up on us every good thing both spiritual and temporal. † Protect this your parish from all spiritual harm and renew in us the spirit of repentance and a fervent desire for the kingdom of heaven. † Make this vineyard flourish with new souls and by an increase of faith, hope and love; may forgiveness, peace and joy reign within our holy fellowship. † In all we do, may the Name of God, the Father, the Son and the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

## DIVINE LITURGY INTENTIONS

30 November: Diana Lozinger

By the parish community.

30 November: Marlene Rodgers

By Fr. Kenneth Sherman

06 December: Phillip Zanghi

By Lisa Milewski

***Philip Fast: Advent November 15 through December 24 inclusive:***

### ***Fasting Guidelines***

The strict fast includes fasting from all meat and meat products, poultry, eggs, dairy products, fish, oil, and wine.

Tuesday and Thursdays: oil and wine are allowed. Saturdays and Sundays: fish, wine and oil are allowed.

### *Healing of the Disabled Woman*

Moreover, in this infirm woman, it is like the figure of the Church which presents itself: when it has fulfilled the measure of the Law and of the resurrection, in this endless rest, raised to the summit of greatness, she will no longer be able to experience the curvature of our infirmity. And this woman could be healed only by means of the Law and grace: the Law by its precepts, in baptism the grace by which, dead to the world, we are resurrected for Christ; for in the ten words is the completion of the Law, in the number eight the fullness of the resurrection. So this work of a Sabbath signifies what will happen: whoever has fulfilled the Law and grace will be rid of the miseries of this crippled body through the mercy of Christ. This is why sanctification was first given in the figure by Moses, because the practice of future sanctification and spiritual

observance was to abstain from works of the century. Even God rested from the works of the world: not of (all) works, since his activity is perpetual and continual, as the Son says: "My Father is still working now, and I too are acting" (Jn, V, 17), so that the example of God will cease for us the works of the world, not those of religion. It is for lack of understanding that the head of the Synagogue did not want anyone to be healed on the Sabbath, while the Sabbath is the image of future recreation? So it is not the good works, but the bad ones, which are idle? And that for this reason we are required to carry no burden, errors, and not being fasting, good works, to celebrate the sabbaths that will take place after death?

*Ambrose of Milan*